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The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: More About Moses Michael Hays

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Declaration of Principles

[Formulated in February, 1939 by the Grand Masters Conference at Washington, D. C., and adopted by the Grand Lodge of Massachusetts on March 8, 1939.]

Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may forgather in numbers, thereby providing more material for its primary work of education, of worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

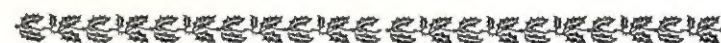
It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.

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 ALFRED HAMPDEN MOORHOUSE, *Editor*
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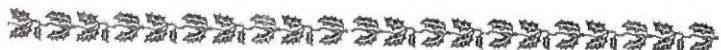
DECEMBER, 1939

No. 4



CHRISTMAS LAUGHS

Christmas, like love, laughs at bolts and bars. No matter how multitudinous are the barriers of hatred and hardship mankind erects against its merry spirit it smilingly demands and gets admittance to the world's heart each passing year. No matter what chaos of misunderstanding, what complications in economics and politics, what impending threats to the very foundations of civilization, there comes each year the quiet persistence of the Christmas spirit, noiselessly pushing back doors of solemn assembly and of perplexed hearts, letting in the forgotten songs of angels from Judean hills, swiftly transforming faces marked by hardship or perplexity into mirthful smiles. An interlude, we admit with regret, in the hard business of living in a maladjusted world. But an interlude, we suspect, during which the fleeting spirit of Christmas imprints on millions of hearts, like the flashing shutter of a camera, an image of beauty and goodwill which lingers through the years.—*The Churchman*.



YOUTH A significant statement in a recent report of the Grand Commander of Knights Templar of Massachusetts and Rhode Island is: "the average age of the Knights in this jurisdiction is sixty years."

With a net loss recorded for a year of 1132 and new admissions of but 157 it is obvious that Templar Masonry hereabouts is confronted with a situation indeed serious for of a surety if the present rate of depletion and accessions continues the end of Templary must inevitably follow.

This gives rise to the question: What steps are being taken to enlist youth under the banner of Christian Knighthood?

With a beautiful and impressive Ritual and high ideals the order of Templar Masonry makes strong appeal to all Christian Freemasons. A militant body, it is one organization which can challenge the godlessness of present trends in the social life of the community.

There is no ban against proselyting for candidates for Orders from Chapter or Blue Lodge. Young men in particular may properly be made aware of the fact that there exists an organization worthily representing the best type of Christian citizenship, to which their

support will add prestige and power sorely needed in the world today.

Present shrinkage in membership indicates an "expectation of life" of this Grand Commandery of but 15 years; and it behooves the heads of the Rite to bestir themselves to prevent a deplorable demise.

YULE In a day when "the keepers of the house shall tremble and strong men weep" it sounds ironical to utter the words "Peace on earth and good-will to men," yet when the present madness has passed it will be found that no permanent cure has been found for the ills besetting a world given over to selfishness, until the significance of that phrase has been realized by men—and a society based upon the attainment of the objective realized.

Freemasonry stands today for universal brotherhood. It always has. There may be moments when doubts becloud its course, but if true to its tenets, keeping an eye undeviatingly on the final objective, it will in the end triumph, for Truth inevitably must prevail. "For men die, but their work, if founded upon Truth, shall live forever."

So now, notwithstanding a world of strife torn by unbridled human passions, THE CRAFTSMAN makes bold to urge all men allied to the noble purposes of the fraternity to be of good heart, and to its readers in all parts of the world expresses the old, old wish for A MERRY CHRISTMAS AND A HAPPY NEW YEAR!

TRAVEL "To travel in foreign countries, work and receive master's pay"—that is precisely what the well-disposed Mason will do to perfect himself in Craftsmanship, for it is in his associations with others of like mind from other lands that he will get fresh inspiration and strengthened faith in the fraternity.

On shipboard and in foreign lands it is almost impossible not to find Masons. The units of the Craft are endless and varied—*semper ubique*. The mark of all crafts, from the captain of the great liner and the steward who serves you to the fellow passenger who has Worked and received Master's pay in foreign countries or in a different section of one's own, makes for delightful companionship, entertainment and instruction not otherwise obtainable. The way to acquaintance is smoothed when the answer is received "I AM a Mason" and with the mutual confidence thus engendered enduring friendships are often set up.

Freemasonry and the Masonic tie is worldwide.

These remarks are prompted by experience. During many years of travel the Masonic horizon of this writer has broadened immeasurably. In a recent trip to the Caribbean, for instance, with calls at Port-au-Prince, Haiti, and Santiago, Cuba, under the auspices of the Swedish-American Line which is staffed largely by Craftsmen, the finest sort of brotherliness was evidenced

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty-five cents a single copy.

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 Alfred Hampden Moorhouse, Editor and Publisher.

by the ship's company, and as well by men of different races—and color perhaps—in two foreign countries.

Throughout was evident a desire to deserve well of those who until they met in fraternal relationship were unknown to each other.

Masons who have traveled do not need this advice, they know! But to spread the merit of travel is a duty of those whose pleasures and satisfactions have been enhanced thereby and whose means permit them to do so.

ADVENT With the advent of Jesus of Nazareth nineteen centuries ago a new hope was born. Men found a way of life which promised eternal happiness. Their lot was lightened immeasurably. The years since have under the inspiration of that blessed event produced much that is beautiful and good. All about are memorials to a faith transcending death and material things. Only when the innate selfishness which is an integral part of human nature has had opportunity to grow and enslave humans has misery resulted and in the present manifestation of man's inhumanity to man is to be found a supreme example.

The mood will pass. By the heroic deeds of men of faith false doctrines will find their finale. It will take time and in that time unspeakable suffering will ensue. Yet when at the end of present strife the minds of men revert to a common consideration of decent principles and a status wherein the world can live in peace the final factor in that desideratum will be found to be the essential principle upon which Freemasonry is founded—the brotherhood of man under the Fatherhood of God.

CAUSES Keen curiosity as well as vital interest prompts the average individual to inquire into the causes of the present war. The hundred and one reasons given from ideological or idealistic sources miss the mark.

The real reason may be expressed in one word: ECONOMICS.

In that word is wrapped up all the jealousies engendered over centuries of struggle for material world dominance.

Emphasis on control of world markets has been growing keener and keener during the industrial age. Industry must find an outlet for its products. More and more has science perfected manufacturing processes, so that nations taking advantage of unparalleled improvement of the industrial machine, have by seeking material gain or profits, crowded each other to a point where further competition for trade becomes intolerable, and, like steam in an overheated boiler, the explosion occurs and a world is threatened with chaos—destruction.

The fine-spun theories of commentators, who deriving pay therefor, and interested principally in the promulgation of platitudes designed to lead public opinion into pet ideological channels are all of a piece. In their natural state men and nations are gregarious. They have no desire to fly at each other's throats unless their dearest possessions are attacked. International trade with inordinate profits to industrialists, is not a vital interest of the average man, except indirectly.

All he asks is security, in tenure and wage, for himself

and family. Given this he will carry on with the simpler pleasures, keen in the making of a little finer product, perhaps, raising a decent family and participating in those everyday pursuits which make for a contented life.

The so-called capitalistic system has been in part responsible for recent trends. For instance, it is unreasonable to expect an earnest intelligent, industrious and skilled worker, performing valuable service in key industries, to sit idly by while industrialists' families of the 2nd generation extravagantly spend great sums on pure pleasure, dissipating wealth piled up through his and thousands of other workers' toil. Resorts of so-called fashion and wealth afford food for thought to the serious seeker after some of the causes of present social unrest.

It is not necessary to be socialists or communists or totalitarian theorists to see in the present setup much which may be criticised. Even in the democratic capitalistic formula under which this country functions there are grave danger spots. Under any of the existing political expedients there will be found dissatisfaction and rancor. A bad situation cannot be cured by any political formula which ignores inherent rights of the individual.

Truth is the world is in distress because its economic and material life has outgrown its political arrangements. Some sound system must be devised which will advance human thought beyond the mere balancing of figures and material resources and ignoring fundamental human rights. If the profit system has been unduly exploited it will have to go; if world trade is unbalanced it must be adjusted along world lines. Excessive nationalism is a present curse. The long view indicates that what the world most needs is a strong dose of just what Freemasonry stands for: universal brotherhood under the Fatherhood of a benign Creator.

TOLERANCE One of the principal characteristics of a Freemason is tolerance. He has been instructed in a system of morality of indubitable merit, comprehending all that is essential to a well rounded life. His entrance into the Craft has been voluntary. He has taken upon himself vows. Those vows involve no disloyalty to God, his country, his neighbor or himself. Hence his obligation is a tolerant obligation, and in his everyday life, if he be true to it, he will be first of all a good citizen in the best sense of that term.

It is somewhat difficult at times, however, for a Mason to listen with patience to the violent disquisitions and fulminations of foreign autocrats who anathematize everything pertaining to the Craft. Done often in complete ignorance one can only suspect that the dictator fears the light of Truth, and it is obvious from his everyday acts that he can brook no opposition, passive or active, to the plans he has set for the State—or his own glorification.

Notwithstanding, Freemasonry goes its way quietly, and apparently unperturbed, confident in its cause and in the minds of men to whom its teachings means much affording comfort and satisfaction and a warmer feeling of brotherliness even to the erring, who cannot or will not see the Light.

On this anniversary of the Saviour's birth let us if possible be more than ever mindful that Charity induces a spirit of fraternity.

A Monthly Symposium

Wherein is Freemasonry Most Vulnerable?

The Editors;

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

A MOOT QUESTION

By WM. C. RAPP

Editor Masonic Chronicler, Chicago

"WHEREIN is Freemasonry at present most vulnerable?" Many good brethren conscientiously aver that the institution of Freemasonry is invulnerable, but common sense will recognize such a



statement as evidencing a delusion, for there are many ways in which injury may come to the fraternity. Our topic is a version of the gloomy query of the pessimist—what is wrong with the Masonry of today?—a question that will be found as frequently in records and addresses of fifty or a hundred years ago as it is today. We all know the stock reply, that there is nothing the matter with Freemasonry, fault if

any being with individual Masons. The retort of course is an evasion, for the distinction cannot be so easily drawn. Perhaps the question is pertinent at all times, reflecting a constant desire to reach a higher plane of accomplishment as a progressive moral science.

Indifference, as manifested by the lack of interest of its own members, is the greatest menace to the fraternity. This, however, is an effect rather than a cause. A search for the cause will lead into every phase of our problem. Whether the blame may be laid on the modern day philosophy of life, economic upheaval or what not, no one has been able to say, much less to overcome the inertia.

Possibly the most frequently heard plaint is that Freemasonry fails to grasp its full opportunity to make its influence felt in a collective sense, that it steadfastly refuses to take a place in the active affairs of the world, that there is no way in which such influence as it possesses may be coordinated in behalf of worthy causes, even to further objectives which have almost unanimous approval of its members. The extremists would make of the fraternity a mighty militant body, prepared at all times to buckle on the armor and throw its full strength and power to the support of activities that are believed to be in line with the principles of righteousness and the precepts of the craft, and they assert that unless this course is followed Freemasonry will sink into desuetude and impotency, finally to crumble into ruin as an institution that is of no value or benefit in a world that demands palpable results and has little respect for negligible or less perceptible individual effort.

In ancient days Freemasonry really was a "secret"

society. The identity of its members, its principles and objectives, its methods of procedure and everything in connection with it was clothed in a veil of mystery. The trend of today, as far as the outside world is concerned, is toward the realization that Freemasonry has little or nothing to conceal from the public as to what it seeks to accomplish, and that its "mysteries" are of no interest to anyone except members of the fraternity. Some of our conservative brethren deplore this candid publicity and would return to the days when even the word Freemasonry was cautiously uttered in low tones. Whatever advantage accrued from the pseudo-mysticism of bygone days, its fascination has evaporated in the enlightenment of today.

That a real vulnerability of the fraternity lies in the force exerted by dictatorial authority cannot be denied. With such forms of civil government Freemasonry is out of tune. No autocratic power will tolerate a society that professes the doctrine that individuals have inherent and inalienable rights. If the shades of totalitarianism should envelop our own country, Freemasonry will be vulnerable to its hostile decrees as surely as has been the case in other lands.

There are innumerable other phases of vulnerability worthy of consideration. Which is of greatest importance is problematical. Keeping the faith of our forefathers is the safest course to pursue.

ALL HUMAN INSTITUTIONS VULNERABLE

By JOS. E. MORCOMBE

Editor Masonic World, San Francisco, California

"WHEREIN is Freemasonry of the present time vulnerable?" This, our question of the month, would doubtless be answered by many with statement that the great fraternity, at least in the United



States, is invulnerable. Yet it may be asserted as in consonance with all experience, that every institution devised by man and subject to human control has its vulnerable points. And it must be further admitted that all institutions, being positive in their nature and committed to a definite course of action, is certain to arouse opposition. There has never been a cause espoused by man, however exalted

its purpose, but has generated antagonism. And ever there are those who will seek out the weak points in the armor of humanity's champions, with hope that by destroying a superior good the reproach of their own inferior position may no longer be betrayed.

The record of the immediate past gives evidence of Freemasonry's vulnerability. The Craft in Germany had a splendid history, and the brethren there were apparently as secure as those of the United States. They stood as high in thought and knowledge as ourselves. Yet it required but a short campaign, led by one who until lately was a nonentity, to destroy all teutonic Masonry. In our own country hostile forces like unto these are at work, seeking to influence the ignorant, the discontented and the prejudiced. It would be easy to imagine a situation of such critical unsettlement as would imperil all American institutions, including the Craft of Masonry.

But to our mind there is a greater vulnerability. If one examines the situation from a detached point of view this shows plainly. It is to be deplored that American Masonry has to a large extent lost touch and sympathy with the new aspirations and the increasing needs of humanity, mental, moral and material. We dare not put out of mind the impressive and fateful facts that a new age is at dawn; that the old thought habits are being discarded to meet the demands of new conditionings of life.

In this, as we see it, is the vulnerability of Masonry, as it is of almost every organized body that has moral or spiritual mission. The law of life is inexorable—that which can not nor will not adjust itself to a changing environment is doomed to sink in the scale of being or faces rapid extinction. The voice of warning must be heeded while yet there is opportunity to rise to higher and safer ground. The method of change suggested does not imply the giving up of essentials, the casting away of ideals nor the repudiation of principles that have characterized and made notable and beneficial the Masonry of the past. The rather it would give to these an added value and an increased influence in a world where all is in flux. None of these are of the vulnerable points, but they require determination and real action to bring into use. The vulnerability is in contentment with an inferior role; and acceptance of the easy way out in a blind following of precedent.

The world moves rapidly in these latter days, and the feet of men are already set upon new paths. The institution that will secure itself from successful attack by the brutish forces that are invading all the avenues of national life must make manifest by its intrinsic worth as evidenced by work that its continuance is being earned. Masonry, as a harmonizing and unselfish force in the arena of thought and action would thus be able to hold its own in any shift of the general objectives of the common life. If given over to a stupid contentment, akin to utter torpidity, or lazily showing a willingness to accept progress as pioneered and sought out by others, the Craft becomes immediately vulnerable and can not hope for a continued safety.

One of our Symposiasts privately advises that to deal adequately with this topic would require a book rather than a brief article. Statements must be made without supporting evidence, and thus are subject to misunderstanding. In the space available we can do no more than hint rather than present arguments. But we may hope that importance of the subject will appeal to those who read, and that they may carry out in thought the full theme.

INDIFFERENCE

By ALFRED H. MOORHOUSE

Editor Masonic Craftsman, Boston

THE question of wherein Freemasonry is most vulnerable will be answered differently according as the individual views its objectives.

To the Masonic student or experienced veteran it will be obvious that something is wrong when a long continued shrinkage of membership occurs, men valuing their membership so lightly as to let it lapse; the small annual fee necessary to retain good standing is not a financial burden, if one is to consider the fundamental fact of being "a Mason" is constituted in the three primary degrees. Too often, we surmise, men prefer to keep their attachment to the so-called "higher degrees"; whether because of supposed prestige or not is conjectural, but pride is perhaps a factor in this matter.



Insofar as the elementary essentials of the Craft are concerned it is quite unnecessary to make any changes in Masonic procedure or processes; to set up any defense against attack. They are, as repeatedly reiterated, fundamental in concept, and the deeper meanings lying within them are sufficient to justify the good opinion of all men and to compel loyalty. No man is forced into Freemasonry; to the contrary his membership has been in every case voluntary—made from "a favorable opinion conceived . . ." Why then should interest wane in an agency designed primarily to promote happiness, to do good, to foster friendship and brotherhood, peace and good will to all men? Is it indifference? If this latter is true, therein lies the chief vulnerability of Freemasonry, and to correct it is the principal problem of those in positions of responsible leadership.

Here is something which cannot lightly be put aside. Indifference connotes many things. It lays a charge against the Craft that must be answered. Men do not become indifferent without cause—causes must be found and remedies applied. It is no use saying that men ought to do this or that. They will do it if the proper incentive urges them to do so. Other institutions are seeking to find solutions to the problems confronting them today in a world which is far different to that of yesterday. If and when the full measure of Masonic life is to be realized something more than a static condition is needed; a positive stand must be taken and light let in on a blurred perspective. In short, men must be made aware that Freemasonry is a vital, living force, that it does not in some mysterious way make of its neophytes by mere membership therein, a superior race; its teachings and practice do embrace much if not most of the good man may accomplish in this life. A true concept of this will bring not only a fuller realization of men's primary purpose on earth but a great satisfaction not otherwise attainable.

In all this there is essentially an element of preaching. Bromides, the scoffer says: yet carried through to its ultimate Freemasonry has a more permanent value than most other things. Freemasonry inexorably indi-

cates a better way of life. Indifference to fundamental morality and failure to practice the golden rule constitutes a low mean in human relations.

Freemasonry is vulnerable more specifically by reason of the indifference of its membership to the fundamental tenets of the Craft. Until indifference is dispelled it is

to be expected that attacks against the fraternity will continue to weaken its influence. Someone has said "the best defense is attack" and it would be well for those best qualified and in authoritative position to aggressively attack the ramparts of ignorance which is the real cause of present indifference.

More Light on Moses Michael Hays

By S. BROCHES

This interesting material was prepared with the assistance of the late J. Hugo Tatsch, Director of Education and Librarian of the Grand Lodge, A. F. and A. M. of Massachusetts, who helped with much of the research.

Among the Jews who played an important part not only in Jewish life, but also in general American life, Moses Michael Hays occupied a most distinctive place.

When Jacob Rodriguez Rivera was the moving spirit of the first oil trust in America, when Aaron Lopez, besides his great business interests in every part of the world (he was considered the second greatest merchant in America), was the man who bound together the Jewish communities of the West Indies with the Jews of America, and especially with the Jews of New York and New England, it was Moses Michael Hays who acted as the Jewish statesman and diplomat, owing to the fact that he was the first Jewish Grand Master of the Masons.

Moses Michael Hays was born in New York in 1739. (1) His father, Judah Hays, was a prominent merchant. He owned one quarter of the stock of a great ship, a "privateer", called the Duke of Cumberland. He was very wealthy, and it may be that this was the cause of his unbridled arrogance and his readiness always to fight for his position in the Jewish community. On one particular occasion he quarreled for an entire year with the Elders of the Sh'erith Israel Synagogue because he considered the pew allotted by them to his daughter inferior to her station in life. He submitted to their authority only after the Directors (Parnasim) of the congregation had fined him 20 shillings for his insubordination and threatened to suspend him from membership in the community if he persisted in his pugnacity (2). As the head of his family, Judah Hays was stern and despotic. He never pardoned one of his daughters, who had married against his will. One year before his death, making his will, he left her only five shillings. (3)

The Hays family consisting of six brothers, came to New Amsterdam about 1720, and were continually at odds with the Jewish community of New York, and with the leaders of Congregation Sh'erith Israel. The dispute took on such proportions that one of the Hays family, Solomon, actually sued the Elders of Sh'erith Israel through the King's Attorney of the Colony of New York. The complaint was that the worthy members of the Congregation: Moses Gomez, Hayman Levi, Daniel Gomez, Isaac Gomez, Naphtali Hart, Hayman Myers, and Asher Myers, had assaulted and beaten up Solomon Hays in the public street. (4) The Elders of the Congregation were freed of all charges, and Solomon was fined 20 pounds by the community and warned that

unless he brought forward the diatribe which he had written against the Elders he would be excommunicated (5). From this controversy it may be stated that the Elders of the Jewish community in New Amsterdam ruled its members with an iron hand. Moreover, they were not always very charitable. In spite of the fact that Congregation Sh'erith Israel, according to the standards of that time, was the richest community and it consisted of the wealthiest merchants, the Jewish aged people, depended upon relief from the State. Thus we find the following petition, written by one Jacob Abrahams, which says:

To the worshipful the Mayor and corporation of the city of New York.

Petition of Jacob Abrahams.

Humbly Sheweth.

That your petitioner being an old inhabitant of this city and now thro age, disease and other casualties rendered incapable of getting a livelihood begs relief from the corporation.

That your petitioner being a Jew cannot on account of his religious principles eat the victuals served out in the Poor house and humbly begs that some other provision may be made for him. And your petitioner will in duty ever pray.

Jacob Abrahams (6).

New York

17th January 1786

MADE FRIENDS WITH NON-JEWS

Young Moses was well aware of these conditions. He observed them carefully and they doubtless had an influence upon his character. It is very likely that therein may be found the reason why he developed close friendships with non-Jews and his efforts to do business mostly with non-Jews. In those days Jewish merchants sought for Jewish clerks and representatives, both at home and in outside cities and even in the West Indies with which they conducted a large trade. But Moses Hays had most of his business dealings with non-Jews. Once he entered into partnership with a Jew, Meyer Pollock, and soon was forced to go into bankruptcy. (7)

In New York, while still young, he was his father's right hand. At the age of 21 he was in England (8). How much time did he spend there? What was his mission in England? What did he accomplish there? It is difficult to answer these questions. But it may be surmised that as a son of a rich American merchant he must have come in contact with the outstanding Jewish merchants in England, and through them also with the

Masons, because many of the prominent Jewish merchants were in those days members of various Masonic Lodges.

At the time of Hays' visit in England the English Masons had already established their Grand Lodge and adopted their main principles, had created an historical basis for religious liberty and equality and arranged Masonry into a complete system. The Masonic Lodges ceased to be an organization of some individual groups that acted and conducted themselves as they pleased.

The Jews in England were acquainted with their teachings. They know about the "Noahites" and the Seven Commandments, which every Mason was duty bound to fulfill. Here are the Seven Commandments, which were properly speaking, borrowed from the "Sanhedrin":

1. Renounce all idols.
2. Worship the only true God.
3. Commit no murder.
4. Be not defiled by incest.
5. Do not steal.
6. Be just.
7. Eat no flesh with blood in it (9).

The Jews also knew that the Masons believed that their history originated with Lemech, the descendant of Noah. It may be remarked here that the Grand Lodge of New York introduced the above principles into their Constitution as late as 1800.

It may be easily understood that the Jews were strongly attracted by the ideology of the Masons, even if we should omit the various social and economic advantages that the Jewish merchants could derive from connections with them, since the Jews were involved in numerous ramified enterprises with foreign countries, and the Masons had expanded in France, Germany and Holland. A large number of London Jewish merchants belonged to the Order at that time. Such names as: Abraham Shimenetz, Jacob Alvares, Isaac Baruch, Abraham De Medina, Solomon Mendes, Israel Segalas and Nicolas Abraham, registered as members of that Order, are to be met with as early as 1730 (10).

CONTACT WITH MASONS

It stands to reason, therefore, that when Hays was in England he made acquaintance, through the Jewish merchants, with Freemasons and came in touch with them in one or another form, and we see indeed, that a few years after his stay in England he received the patent of Deputy Inspector General for America, i.e. of head leader, who had the right to disseminate Masonry in the Rite of Perfection and also appoint other deputies. In 1769 he founded the King David Lodge in New York (11), but he was connected with the Lodge only a short while because he left New York soon after his father died and his business took a bad turn. There may have been some other circumstances with which we are not acquainted. What we do know is that in the same year that he founded the King David Lodge he conducted business in Newport in partnership with Meyer Pollock and in September of the same year Hays was personally in Newport (12). There again his affairs did not progress too well. Whatever he undertook went very poorly. He and Pollock undertook to deliver a ship with merchandise to his "friends" in the West Indies, for a certain Elizer, and were compelled to appear in

court, because they could not comply with the requirements of the contract. They had the same experience in their dealings with the brothers Naphtali and Isaac Hart. Moses Hays and Pollock ventured into shipbuilding enterprises, and the only ship they succeeded in putting forth was taken away by their creditors. The same thing happened to their shares in a vinegar factory which they owned in partnership with other merchants.

They became interested in the oil business. Not being members of the Oil Trust they expected to get oil through Jacob Pollock, who was a member of the Trust, but the Trust refused to permit Jacob Pollock to supply the oil. Moses Hays and Meyer Pollock owed money to one of the members of the Trust. Moreover Hays and Pollock were accused of having sold everything to that Jacob Pollock and then leaving the city in order to avoid paying their debts (13). The truth of the matter was that they made a settlement with their creditors, whose list was very considerable. Sixty-six creditors appeared in court and petitioned to free the two partners from imprisonment. The court appointed a committee which took over everything they owned and compromised with their creditors (14).

Moses Hays remained in Newport and opened a business "at the Point, near Holmes Wharf, sells raisins, by the cask, geneva and brandy in 12 bottle cases: Jamaica Rum, Salad Oil, Bar-Iron, Ships-Bread, Hysan Tea, cinnamon, cloves, nutmegs and mace, white-bread and small kegs Irish beef and Burlington pork" (15).

The year 1770 marked the beginning of the struggle for emancipation from the English yoke. That was the worst time for the large merchants of the Colonies. Business was almost completely at a standstill due to the fact that the English shipping interests closed up many ports, especially in New England. It is easy to imagine why the greatest suspicions were thrown by the patriots upon the more important merchants, many of whom were summoned to take an oath of loyalty or the "test."

Newport had then a good-sized Jewish community and some of the very largest Jewish merchants. Still only a few of those merchants were called to take the "test."

When in July, 1776, the Rhode Island Assembly received charges against one hundred merchants, there were among them only four Jews, as follows: "Parson Touro, the Jew Priest," Isaac Hart, Myer Pollock and Moses Michael Hays.

ASSERTED HIS PATRIOTISM

Rev. M. Touro refused to sign the Test of patriotic loyalty as he had not been naturalized, it was against his Religious Principles and he was a subject of the States of Holland.

Isaac Hart refused to take the Test because he was not in agreement with all the principles. Meyer Pollock motivated his refusal to sign the test, because such an act would be against the Jewish laws, against the Jewish religion. Moses Hays not only refused to take the oath, but he protested in very strong terms against it. He demanded that his accusers should be brought to court to prove their charges and he declared: "I decline subscribing to the test at present from these principles first that I deny ever being inimical to my country and call for my accusers and proof of conviction; second that I am an Israelite and am not allowed the liberty of a vote, or voice in common with the rest of the voters

though consistent with the constitution, and the other colonies. Thirdly because the test is not general and consequently subject to many glaring inconveniences. Fourthly, continental Congress nor the General Assembly of this nor the Legislature of the other colonies have never in this contest taken any notice or countenance respecting the society of Israelites to which I belong. When any rule order or direction is made by the Congress or General Assembly I shall to the utmost of my power adhere to the same" (14).

Moses Michael Hays as a native American of the Jewish faith claimed his rights proudly. He demanded that he and all the other Jewish inhabitants should be granted the right to vote and to be elected to office. As Jew and as American he demanded the right to take part both in local and in national legislation. As we shall see later, Hays showed himself to be a far-seeing political figure who could visualize the future developments in the political life of the American Colonies. This becomes clear when we consider that Hays had no real ground to protest so strongly, basing his grievances solely upon his Jewishness.

Regardless of the fact that in Newport lived some of the richest and most influential Jewish merchants, only a few of them were summoned to take the oath, and those were the poorest ones among them.

Hays also had in 1776 a small retail business "at the house lately occupied by James Roberson, and opposite where the late Martin Howard, Esq. lived" (17).

It is worth while to notice that Hays, Pollock and Hart were Freemasons and, likewise, the Jewish merchants who were summoned later, in 1779, after the English left Newport, were also Freemasons (18). Shall we say, therefore, that the Jewish merchants were called to take the "test" because they belonged to the Freemasons?

The English Masons already at that time had very close relations with the Freemasons in America. Their influence was strongly felt. It is possible that Hays had suspicions of that nature and since in his mind Masonry was bound up with freedom and social equality for all, including the Jews, he protested vigorously against the suspicions which the taking of the oath might evoke against him. In order to make his protest all the more vigorous and leave a record of it he sent to the General Assembly a second written declaration in which he explained the reasons of his refusal to sign the "test."

Hays took a very small part in the life of the Colony when he was in Newport. We do not find his name, as we do those of other Jewish merchants, signed to various petitions together with the other inhabitants of Newport when such issues arose as the retaining of the charter, enlarging a street, erection of public buildings and other similar questions, dealing with the life of the city.

When the British occupied Newport, Hays also, like so many other Jewish merchants left Newport, but he didn't stay in America. He went to his friends in Jamaica, whence he had asked Aaron Lopez, in 1779, to send him various articles informing him that his wife was feeling better and hoping to see Lopez in the spring (19). Hays figured that he would return to America. At that time he already had four children.

It is hard to conjecture what he did in Jamaica. In September, 1779, he was in Philadelphia and wanted

to remain there, but economic conditions were extremely bad there so that he could do nothing, as we can see from the following letter written by him to Aaron Lopez.

Dear Sir

Just in Season to Celebrate the fast I got to this Place, so that I am not yet able to say, what measures I shall Pursue respecting my designs.

From the Real Friendship I Bear you. & Apprehending Service may Assure to you, I take this Occasion to inform you of the State of Business here, As farr as is yet Come to my Knowledge: — a General Disapprobation appears among the Trading People—it is no secret to say. That fixed Prices are at an end. And what goods that are now selling is at the most enormous Prices that have ever yet Transpired in Course of the Warr—to quote any Particular Article sold, is now Beyond all Conception, that is were any are to be had, their appears a scarcity.

I did propose Some Woollen goods here, these I find so rare & so high that I decline buying any, and If you will do me the favor of forwarding about 12 yds of flannel & as many of lowest Priced Linen to my Family at Town. I shall place its and, either in your hands, or here as Shall be most agreeable to you, I Hope the little Boy is long ere this Perfectly recovered of his wound.—Assure your Lady & Family of Utmost Respect & am Very Truly

Dear Sir

Yr. Mo. Obed. Sect.

Mos. M. Hays

I am almost ashamed of this scrawl, but time will not Permit me to Copy it—I expect to be here some time. I Tender you my Services & shall be happy to be favored with a line from you per Return of the Post. Let Mr. Jacobs know his son is well & Tenders his love & duty—" (20).

In 1780 we find Hays had returned to Newport, where he had founded a second King David Lodge and had become very active. He was endeavoring to transform this Lodge into an international body which members of any nationality could join. In 1780 he called a meeting of the Lodge announcing the call in the papers in French and in English. At that time three French ships were anchored in Newport, and at the meeting three Frenchmen were admitted as new members. One of them was the secretary of Count Rochambeau and the other two were designated only as "gentlemen."

HE GOES TO BOSTON

Hays did not remain very long in Newport. Business was poor. In May and in July, 1781, Hays made trips to Boston in order to find out what he could undertake there. He found Boston more suitable for his purposes, for in January, 1782, we find that he had established an office in the American Cafe, State street, from whence he offered for sale:

"30 barrels Beef, 3 Hogsheads French Brandy, 4 hogsheads West-Indies Rum, 12 Hogsheads New England Rum, a quantity of goods, Indigo and about 15000 weight of Ship-Bread, a small dwelling house, Town-house, a number of Town-Pitts with about one acre of land adjoining, being in the town of Briffield, South Parish, in the tenure of Mr. Robert Durkey commodiously situated in the centre of 3

Public Roads. Also 4 acres of land of Jamaica Plains and about a half acre of valuable land in West Boston, near Mr. Daniels Rope Walk; the whole will be sold reasonable, and good titles given. Also Turks-Island and Sales-Salt. Said Hays buys and sells Bills of Exchange and every kind of merchandize Bills of exchange on Europe now wanted, to considerable amount" (21).

The Hays family were no strangers in Boston. As far back as 1728 Jacob Hays transacted business with Boston (22), and David Hays visited Boston in person in 1733 (23). Moses Hays inserted an advertisement in the Boston papers, in 1767, in which he offered ten Lbs. to anyone who would return goods stolen from the house of Rebecca Hays (24), and in the following years, as we have seen, Hays visited Boston more than once. Moses Michael Hays, knowing Boston, chose in the year 1782, to open a store and settle there. Business started off well there from the very first. Just as Newport was discouraging, so was Boston a place of rapid success. Quickly Moses Michael Hays won a position as one of the foremost and most influential merchants of that time.

The year 1782 was the last year before the conclusion of peace with England, which occurred in September, 1783. The American Colonies became free and independent. But they were, one the other hand, overwhelmed by debts. Massachusetts alone, exclusive of the National debt, owed over five million dollars. During the seven years of war commerce had been almost destroyed. Only the "Privateer" ships performed the functions of foreign traders, and brought some of the necessities. The population of twenty thousand before the war had dwindled to twelve thousand after the war (26). The industries, that were in their infancy, could not satisfy even the least of the demands. Economic conditions were exceedingly bad. Paper money had no value, and even after the war and the conclusion of peace, the English government would not change its injurious policy in her former American Colonies and tried by all means not to allow them to stand on their own feet. It struck Massachusetts more than all the other colonies, and Boston suffered more than all the rest of Massachusetts, because it was a purely commercial city.

RECONSTRUCTION OF THE COLONIES

Immediately after the conclusion of peace, the English government made a law which forbade American ships to export from and import to England goods manufactured in the West Indies. "Only vessels that belong to Englishmen and are managed and conducted by Englishmen may export and import the goods. American vessels can carry only American made products" (27). This compelled the American Colonies to seek other markets and other places with which they could unmolested do their imports, exports, buying and selling. It must be taken into consideration that a large number of the old, rich and experienced merchants had left Boston, and many of them even the country. Those were the great merchants whose sympathies were on the side of the English, the Tories. The end of the war required a new generation of merchants, who could restore American commerce and, with it, the entire economic structure of the country. One of these new merchants was Moses Michael Hays.

He was a man of a wide outlook upon things, of considerable knowledge and connections, which he had acquired both during the time of his associations with his father in New York and later when he became a Mason. His friendship with the prominent personalities of that time, Tories as well as Whigs, as well as his connections abroad, offered him all the opportunities to become one of the foremost merchants of that time (28).

In his business ventures Moses Hays had in mind, perhaps not realizing it himself, the political conditions of the time in general and of the Jews in particular. Knowing the difficult financial condition in which the National government, the Republic, found itself, he wrote a letter in 1782, just a few months after he had opened his store in Boston, to Robert Morris, the Secretary of the Treasury, in which he offered his assistance (29). With the same purpose in mind he helped to furnish "privateer" vessels, gave bonds and became a partner of the "Iris," which had a crew of twenty-six men and carried eight guns (30).

Moses Michael Hays prospered and had a good name as a business-man. This appears from a letter, in which one of the largest merchants in Newport who needed to borrow money, wrote to his agents in Boston, the Lopez-Hastings Company, to obtain the money only through Hays (31).

In 1782 Hays opened a small office for real estate, insurance and loan agency. In 1783 he was already one of the ten foremost merchants who signed the announcement of the founding of a bank in Boston and was one of those who took subscriptions for the bank. In 1784 he already sold and auctioned ships and in 1790 his business began to expand in Rhode Island in the State of New York, New Hampshire, in Georgia, La Plata and in other places (32).

It is worth while to notice, however, that in spite of being one of the founders of the bank, its first depositor, with 14,000 dollars on the first day, and doing most of his business through that bank, he was never appointed on the Board of Directors nor filled any office in the bank.

Moses Michael Hays transacted important business abroad (33). He was well acquainted with the conditions of foreign markets. Many merchants who intended to open trade relations abroad and even send their representatives there to learn both the foreign languages and market conditions, applied to Hays for information. The following letter, written by Hays in 1789 to one of his clients, is very characteristic and interesting:

Boston Jan'y. 10, 1789

Mr. Chris Champlin

Dear Sir:—

Your second favor of the 5th current by Mr. Ellery came to my hands. Our friend and his good lady have had a most pleasing Gale of the Coast and shall place them safely landed at Bourdeaux in about 25 days. I have not had time to gain any information on the subject you wrote. Shall therefore at Present only give you my Ideas & If on inquiry I find they require Illucidation, or that they are erroneous I will inform you further.—

Rice, Tobacco Pipe & Barrell Staves have generally paid afreight but never much gain. Pot & Pear

Ashes some time do very well but not in large quantities, dry Cod fish answers in the month of February about the time of lent. It must be good Merchantable Fish and a small quantity only to be a port a Cargo.—Will yield a pretty good profit. Bayonne is the best market for Fish and here a cargo with some other articles will do very well. Say Fish North whale oyl, Tallow, Hogs lard &c.

Brandy can be had in all the Trading Ports in France & I don't know that the price differs very much. It is generally from 2# 10 sh to 3# 10 sh per vilt, which is 2 gallons.

The great markets for dry Cod Fish is Bilbon and other Ports in Spain and Portugal from whence the vessels proceed to France and to load salt and Brandy.

Marseilles is the best place in France for Frontenac wines Cordials, sweet oyle, raisins currents, prunes, Cheapest claret called Provincial wine. Claret in casks & in Bottles can be had in all the Ports in France. But the best is to be had at Bourdeaux where the best wine is put up for Ireland.

Our vessels from hence to France generally go to Lorient, Haver de Grace and some other Ports which are free Ports. The other Ports are places of deposit and your business can be done there and in other countries where you enter your goods for exportation.

The Houses Mr. Jones is connected with are Jno. B. Acher Bayonne & Dallet & Larraguy Marseilles.

At any moment you wish I can procure your Introduction to some Houses at Lorient, Nants Havre de Grace or elsewhere. The young Gentlemen that have gone from hence to obtain the French Language have gone to an academy at——about 20 leagues from Bourdeaux but I presume any city in France would answer Mr. Christ's purpose of obtaining practical conversation of the language. But the idiom or principle must be procured by Instruction & close application.

It is impossible to say which is the Best Port for a small vessel as much depends on the Season of the year, in which case it is necessary to be regulated by the Quality of the Fish at market at such season.

If I have not given you satisfaction in your inquiry please to make further observations & I will endeavor to answer them.

English goods are so much preferred here that very few French goods are imported. But I do presume that Cambricks, Fanns, Chints & Low Priced Silks can best be imported from France & Lyons is the largest manufacturing Town for these articles.

I am with respect, dear Sir

Yo. Mo. ob. & H. Servant

M. M. Hays (34)

PIONEER IN FIRE INSURANCE

But more than anything else Hays was interested in insurance. It may be said that he was the first man in Massachusetts who turned to fire insurance. He understood the importance of fire insurance. He understood that all these little wooden houses and stores that were built without any plan and so thickly, can go away in smoke in one day, and the losses would be indescribable.

There was no sign of fire insurance in the Boston of that day. Only ships were insured. So Moses Michael Hays began to do insurance business through "underwriters." He even tried to organize them into a company. In November, 1784, he tried to call a meeting of the fire insurance underwriters in the "Bunch of Grapes" tavern. But nothing came of that. In the group that tried one year later, in 1785, to obtain a permit from the city to organize such a company we fail to find his name. The city did not grant such a permit in that year. But ten years later marks the foundation of the Massachusetts Fire Insurance Company. Hays' name is not mentioned even there, but he took out fire insurance on his house. The number of his policy was 1069 (35).

Moses Hays knew that the field was large enough for more than one company. It is possible that the methods used in the creation and management of this insurance company were not to his liking, and that the premiums were too high. Anyhow in 1797 he organized a second company, called the Mutual Fire Insurance Company with a charter, the first clauses of which read as follows: "That Moses Michael Hays, Paul Revere, David Townsend, Henry Jackson, James White, William Eustis, Nathan Bond, James Sullivan, Samuel Salisbury, John Sweester, Edward Tuckerman, George R. Minot, William Parson, Charles Miller, Joseph Pope, Elisha Ticknor and their associates, being owners of buildings within this commonwealth shall be a corporation, together with all those who may become members thereof, under the name of "The Massachusetts Mutual Fire Insurance Company," and enjoy all privileges and power incident to corporation (36).

The company set as its goal the creation of a stock of 2,000,000 dollars. In their by-laws there was a clause that one-fifth of the entire capital must remain intact. In those days, when the idea of a mutual company was a novelty an enormous amount of energy, enterprise and persistence was required in order to carry out such an idea, and finally the mutual company was opened, in December, 1798 (37).

It is interesting to note that the company was the first one that had in its by-laws a clause about the compensation of firemen who distinguished themselves in the extinguishing of fires. That company was also the first one to employ agents for selling and canvassing fire insurance (38). In 1872, after the great fire in Boston, the company was forced to reorganize on account of too heavy losses, and in 1894 it entirely ceased to exist (39).

Moses Michael Hays took an important part not only in the company founded by him, but when in 1799 the Massachusetts Marine Insurance Company was reorganized as a Marine and Fire Insurance Company and it was necessary to raise for that purpose the capital stock of 300,000 dollars, Moses Hays was one of the first subscribers. He purchased nine shares at 100 dollars each (40).

Hays took a great interest in everything that had to do with the upbuilding and the improvement of the city and the state. He and Moses Wallach donated twenty-two shillings, Hays twelve and Moses Wallach ten shillings, towards the collection made by Jean Lucas for the beautification of the Common, in Boston (41). Moses Hays never refused to buy shares, lottery tickets or what not, if these things had anything to do with the

development of the resources of the country, viz. canals, bridges, woods, etc. In the posthumous inventory left by him we find the following various stocks and shares: United States 8 per cent Bonds, Navy 6 per cent Bonds, Boston Bank Stock, Boston Marine Insurance Stock, Fire and Marine Insurance Stock, Worcester Bank Stock, Third Mass. Turnpike, Kennebec Bridge, Boston Theatre, Mutual Fire Insurance Co., Mass. State Notes (42).

PROSPERITY IN BOSTON

In the nineties of the 18th century Boston reached the level of the pre-war period. The general economic condition was good. Hundreds of ships entered and left Boston Harbor (34). "The Massachusetts Sentinel of August 2, 1782, quotes an extract from the New Hampshire Gazette," which reports that for the past year merchandise was exported from Boston in the amount of 145,156 lbs. 5 shills. & 4 pennies and in December of 1789 a certain writer waxed so enthusiastic over the great progress made by the commerce and shipping of Boston—182 ships within the last two months—that he concludes his eulogy with the following verses:

"Fearless now of hostile Fleets
Commerce Spreads her Native Sail
Peace the Honest Merchant Greets
While Plenty flows ev'ry gail." (44)

The enterprising spirit of the young merchants who filled the places of the Tories sought for expansion new places and more localities and countries where to go. Their energy pushed towards an outlet and one of its channels the trade with the West Indies and China. Moses Michael Hays was one of the very first to realize the importance and the future of this trade and the newspapers of that time recorded the following event: When the vessel "Massachusetts," 830 tons, was constructed in Braintree exclusively for trading with China and was ready to be launched a great celebration was made. Six thousand people witnessed the ceremony. The newspapers emphasized that event and reported that it took place in the presence of Moses Michael Hays, of State Street, Samuel Parkman a merchant, and William Shaw a relative of Samuel Shaw, who was to go in the vessel to China. The newspapers would not have recorded these names if they had not been the sponsors of the undertaking. Even in the advertisements about that vessel and the trip only those three names are cited and given as the only ones from whom all necessary information may be obtained and through whom goods may be sent by that vessel to China.

Moses Michael Hays was also active in the social and political life of the colony. His social work consisted mainly of his great interest in the Masonic Lodges of Boston. He had visited them more than once while he was in Boston in 1781. He also attended the meeting of the Mass. Lodge at the Bunch of Grapes Tavern, together with another Jewish Mason, Barron Judah, one month after he had opened his place of business (46).

During the first few months Hays was not active in the Lodge. He didn't even become a member. He was very much absorbed with taking care of his family which already consisted of seven members. But the Freemasons of Boston knew quite a good deal about him, and they invited him in a special letter to attend the meeting of

the Lodge. This letter was signed by the Master of the Lodge and two Wardens (47). That took place in June, 1782. It may be said that day marked the beginning of his great activity as leader of the Masons in Massachusetts. At one meeting in November he was accepted as a member, and in December he was elected Master of the Massachusetts Lodge (48).

The Masonic Lodges were some kind of a loose organization in those years with hardly any discipline and even without any serious attitude on the part of their members. It was more than anything a charitable organization, which met when the Master called the members together; whoever wished came, and whoever wished stayed away. There existed in Boston already two Provincial Grand Lodges, one called the St. John's Grand Lodge, that had obtained its patent from the Grand Lodge of England and another one called the Massachusetts Grand Lodge, which had obtained its patent from the Grand Lodge in Scotland (49). The first one was known as the Moderns and the second as the Ancients. ("The various systems of Freemasonry do not necessarily rest upon the three degrees of Ancient Craft Masonry as we know them now. In the eighteenth century, as well as today, there were several Masonic systems each of them working a set of degrees known as Entered Apprentice, Fellow Craft, and Master Mason. There was the system as practiced in England, Ireland and Scotland; there were also the "Rit Ancien" the French Rite of Perfection—to mention only the better known systems.")

ASSUMES LEADERSHIP IN THE MASONS

It is easy to understand that each one of the Grand Lodges wanted to have the jurisdiction over the local Lodges. During the war period Masonic activities were entirely discontinued. As to the St. John's Grand Lodge, During the war period Masonic activities were entirely discontinued. As to the St. John's Grand Lodge, it may be said that it was a Tory organization and consisted of many of the wealthiest merchants, a great number of whom were compelled to leave the Colonies.

It goes without saying that when Hays became the Master of the Massachusetts Lodge, he also became a leader in the Grand Lodge, and soon he was appointed on many committees. He served especially on one committee whose business it was to send out letters to all the Lodges to the effect that the Massachusetts Grand Lodge should become the only independent Provincial Grand Lodge. When the Lodges failed to answer promptly, Moses Hays signed a letter, very strict in tone, which demanded of the Lodges to reply immediately. He was also the member of a committee to notify the Grand Lodge of Scotland that the Masons of America declare themselves independent. Moses Hays was also one of those who drew up and signed the circular sent to all the other Lodges informing them about their letter to the Grand Lodge of Scotland.

Hays became so important that he was appointed at once on all their committees. He was also first the Junior Warden and a little after the Senior Warden of the Grand Lodge. In 1788 Moses Michael Hays was elected Grand Master of the Grand Lodge of Masons of Massachusetts (50). Here the organizing talent, complete understanding of Masonry and unconditional devotion of Hays appeared in their full force. It may be said without exaggeration that he put Masonry in Massa-

chusetts "on the map" and made of this organization the body we know nowadays.

Today it is very hard to understand how the meetings and the business were conducted in those days. Very few records of that time have been left. One thing is certain: that the organization was very loosely constituted. The responsibilities of the members to their organization were very few. It is easy to understand that similar relations prevailed between the local lodges and Grand Lodge. But as soon as Hays was elected Grand Master he began to introduce and establish discipline and order not only in the Grand Lodge, but also in all the Lodges, to coordinate, discipline and regulate the relation between the Grand Lodge and the local lodges. Hays knew that without such discipline the organizations would not be able to grow and that no new lodges would be started. He also understood the importance of the financial side of the organization, that dues must be paid and that without money no organization could live.

As soon as Hays assumed office he began to collect the charters of the suspended Masonic Lodges. Lodges not prompt in the delivery of charters were warned that their names would be published in all the Grand Lodges of America so that they would not be able to use their charters. Next, Hays introduced order in the financial chaos. The lodges owed great sums to the Grand Lodge and Hays thought that the best arrangement would be to make a settlement with the lodges and not claim all the money they owed. He settled the best way he could and thus he saved them from dissolution and fixed their accounts and payments to the Grand Lodge. In order to bind the lodges more closely to the Grand Lodge Hays began, during the first year of his office as Grand Master, to visit the individual lodges and make personal contact with them. He tried to induce them to keep and preserve their records and their books. Copies of their records and lists of their members were to be sent to the Grand Lodge. All this proved to be a great success. The lodges began to watch over their records and became more closely bound to the Grand Lodge. To further strengthen the organization, Hays strove to formulate by-laws for the Grand Lodge and to get rid, once for all, of the two Provincial Grand Lodges, and unite them. That plan Hays carried through during the time of his Grandmastership.

The Grand Lodge appointed a committee to work out by-laws and methods of management for the Grand Lodge. The work of that committee was completed and adopted on March 5, 1792. In the same year a joint meeting of both Grand Lodges took place under the chairmanship of Paul Revere, and the fusion was realized. A new Grand Master was elected. In April a committee was appointed, with Hays as a member, to draw up and prepare the laws and regulations of the united Grand Lodge, and thus the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts came into being (51).

It is an interesting fact in that from that time on Hays' name has not been mentioned by the Masons. He took no part in their work. He was not present even at the installation of the Grand Master. This may be explained by the fact that the former Tories, the aristocracy of the former St. John Lodge could not forgive the devoted

patriot and Jew, Moses Michael Hays, and did their best to get rid of him.

(To be continued)

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- 29—American Jewish History, Soc. Pub., Vol. 28, p. 254.
- 30—Records of the American Revolution, 1775-1788 (Washington, 1906), p. 353.
- 31—Cristofer Champlin Letters—Newport Historical Society Vaults.
- 32—Independent Chronicle, December 18, 1783; June 1, September 9, 16, 1784; November 17, 1790; Probate Court Records, Vol. 122-2, p. 215.
- 33—Supreme Court Files, 94275.
- 34—Letters of American Merchants, Vol. 3, p. 92—Bakers' Library.
- 35—The Insurance Library Association Report, 1888-1900 (Boston 1901).
- 36—Ibid, p. 78.
- 37—Ibid, p. 77. Warren Nathan—Insurance in Mass., p. 1924.
- 38—Ibid, p. 85.
- 39—Archives State Insurance Department, Boston.
- 40—Insurance Library Association Report, 1888-1900.
- 41—Massachusetts Sentinel, April 2, 1785.
- 42—Inventory, Moses Michael Hays, Probate Court Records.
- 43—Justin Winsor, Memorial History of Boston, Vol. 4, p. 207.
- 44—Massachusetts Sentinel, December 5, 1789.
- 46—Jacob Hugo Tatsch and Harry Smith—Moses Michael Hays, p. 53.
- 47—Proceedings of the Grand Lodge of Mass., 1733-1792 (Boston 1895), p. 298.
- 48—Jacob Hugo Tatsch and Harry Smith—Moses Michael Hays, p. 53.
- 49—Ibid, p. 55.
- 50—Proceedings of the Grand Lodge of Mass., 1733-1792 (Boston 1895), pp. 312, 326, 350.
- 51—Ibid, pp. 351, 352, 357, 358, 380, 381.



DECEMBER ANNIVERSARIES

William Ellery, a signer of the Declaration of Independence, and member of First Lodge, Boston, Mass., was born at Newport, R. I., December 22, 1727.

Richard Stockton, Revolutionary patriot whose figure appears in National Statuary Hall at Washington, D. C., became 1st Master of St. John's Lodge, Princeton, N. J., December 27, 1765.

Thomas Smith Webb, Grand Master of Rhode Island (1813) and author of *Freemason's Monitor*, was passed and raised in Rising Sun Lodge, Keene, N. H., December 27, 1790.

Wolfgang Mozart, famous composer and member of Lodge "Zur Gekronten Hoffnung" at Vienna, died in that city, December 5, 1791.

Augustus Frederick, Duke of Sussex, 6th son of King George III, was initiated in Royal York Lodge of Friendship at Berlin, December 20, 1798.

Shadrock Bond, 1st Governor of Illinois and 1st Grand Master of the 1st Grand Lodge of that state, affiliated with Western Star Lodge No. 107, Kaskaskia, Ill., December 27, 1806.

William Rufus King, 13th U. S. Vice President, became a Master Mason in Phoenix Lodge No. 8, Fayetteville, N. C., December 15, 1810.

Samuel J. Kirkwood, Secretary of the Interior in the Garfield Cabinet and member of Iowa City (Iowa) Lodge No. 4, was born in Harford County, Md., December 20, 1813.

Sir Thomas Frederick Halsey, Deputy Grand Master of the United Grand Lodge of England (1903-27), was born at Temple Dinsley, Hertfordshire, Eng., December 9, 1939.

Oscar II, King of Sweden and Norway, was made a Mason, December 7, 1848, later becoming Grand Master of Sweden. His death occurred at Stockholm, December 8, 1907.

Henry M. Hoyt, Governor of Pennsylvania (1879-83), was initiated in Lodge No. 61, Wilkes-Barre, December 27, 1854. He died in that city December 1, 1892.

Lord Jellicoe, Governor General of New Zealand (1920-24) and Grand Master of that Grand Lodge (1922-24), was born at Southampton, Eng., December 5, 1859. He commanded the British Fleet during the World War.

Fred C. Schramm, Grand Minister of State and Active Member in Utah of the Southern Supreme Council, was born at

Willoughby, Ohio, December 1, 1863.

Isaac L. Patterson, Governor of Oregon (1927-29), became a member of Salem (Ore.) Lodge No. 4, December 22, 1881. His death occurred near that city, December 21, 1929.

Robert Toombs, 1st Secretary of State of the Southern Confederacy and Active Member in Georgia of the Southern Supreme Council, died at Washington, Ga., December 15, 1885.

George L. Shoup, U. S. Senator from Idaho (1890-1901) and, in 1889, Grand Master of that state, died at Boise, December 21, 1904.

Frank C. Emerson, Governor of Wyoming (1927-31), received the 32nd degree at Cheyenne, December 13, 1907.

Jirah Dewey Buck, M.D., 33d., Masonic writer and philosopher, died in Ohio December 16, 1916.

Luther Burbank, world known plant scientist, received the 33rd degree in California, December 19, 1925.

Louis F. Hart, Governor of Washington (1919-25), died at Tacoma, December 4, 1929.

Peter Norbeck, U. S. Senator from South Dakota (1921-36) and member of the Scottish Rite at Yankton, died at Redfield, S. Dak., December 20, 1936.

LIVING BRETHREN

Henry S. Johnston, Grand Master of Oklahoma (1924-25), was born at Evansville, Ind., December 30, 1867, and is a member of the Scottish Rite at Guthrie.

William W. Youngson, D.D., said to be the only clergyman to have been both Grand Prelate of the Knights Templar, U.S.A., and Grand Chaplain of the Southern Supreme Council, was born at Pittsburgh, Pa., December 27, 1869, and received the 33rd degree, December 29, 1921.

Ernest W. Gibson, U. S. Senator from Vermont and member of Brattleboro (Vt.) Lodge No. 102, was born at Londonderry, Vt., December 29, 1871.

Clyde R. Hoey, Governor of North Carolina and member of the Mystic Shrine, was born at Shelby, N. C., December 11, 1877.

Louis G. Levoy, Grand Master of South Dakota (1899), received the 32nd degree at Webster, S. Dak., December 17, 1887, and attained the 33rd degree, December 18, 1895.

The 8th Duke of Atholl was passed and raised under special dispensation in Lodge St. John No. 14, Dunkeld, Scot-

land, December 23, 1892. In 1909, he became Grand Master Mason of the Grand Lodge of Scotland serving until 1914.

George VI, King of England, Past Grand Master of the Grand Lodge of that country, was born in London, December 14, 1895, and on December 2, 1919, was initiated in Navy Lodge No. 2612, becoming Master in December, 1921.

Stanley C. Wilson, Governor of Vermont (1931-35), was made a Mason in George Washington Lodge No. 51, Chelsea, Vt., December 7, 1905. He is also a Knight Templar.

LIBRARY FACILITIES

A hundred years ago Horace Mann urged the board of education of Massachusetts to place a library in each school district of the state. Massachusetts took his advice. Today Massachusetts and Delaware are the only two states in the Union providing library service for their entire populations.

Horace Mann believed that universal library service was necessary to perpetuate a democratic form of government. For every autocracy, he pointed out, has always "adopted specific measures to educate the heir of sovereignty for the discharge of his regal duties." In the United States this sovereignty rests with the people.

A survey conducted in Massachusetts by Horace Mann at the time of his report showed that only one citizen out of seven had access to a public library. Though a hundred years have passed, figures disclosed in 1938 by President Roosevelt's Advisory Committee on Education reveal that 74 per cent of the rural population of America is without any library facilities.

Statistics show further that 120,000 rural school districts serving seventeen million rural school children throughout the country are denied library service, while in thirteen Southern States, with a combined Negro population of 9,000,000 only one out of six have access to public libraries.

In West Virginia, 88 per cent of the entire population have no library service available. This is below the standard in Massachusetts that so shocked Horace Mann in 1839. The situation in Arkansas and North Dakota is nearly as bad.

A recent issue of an educational weekly, observed that "the public library is one of the few public institutions which everyone approves and which only a small

minority supports." In the light of these facts, the statement seems justified.

Apparently forty-six of the forty-eight states need a Horace Mann today.

DIES AT 102

Joseph Harrison Alley, age 102, and a Mason for over 70 years, died at his home in Lebanon, Ore., on October 26, 1939.

Serving with a Kentucky regiment as a Civil War Veteran, Mr. Alley attended the Grand Army of the Republic encampment held at Gettysburg in 1938.

He was buried with Masonic ceremonies by Lebanon (Ore.) Lodge No. 44.

INTEGER VITAE

The man of life upright,
Whose guiltless heart is free
From all dishonest deeds,
Or thought of vanity.

The man whose silent days
In harmless joys are spent,
Whom hopes cannot delude,
Nor sorrow discontent;

That man needs neither towers
Nor armour for defence,
Nor secret vaults to fly
From thunder's violence;

He only can behold
With unafrighted eyes
The horror of the deep
And terrors of the skies.

Thus, scorning all the cares
That fate or fortune brings,
He makes the heaven his book,
His wisdom heavenly things:

Good thoughts his only friends,
His wealth a well-spent age,
The earth his sober inn
And quiet pilgrimage.

THOMAS CAMPION

A CURE-ALL?

Many peculiar opinions or beliefs are entertained regarding the objects and purposes of Freemasonry. Some of these are based upon half-truths, but alas, many are totally without foundation in fact. Some non-Masons who harbor friendly feelings for the fraternity may be of the firm opinion that Masonry should champion every worthy cause, should solidly back every "right" political party movement, should militantly oppose, aye fight, every subversive group, organization or clique operating within our borders.

Other non-Masons may advance the opinion that the Craft should, for example, espouse the cause of organized labor in its struggles against certain "predatory or capitalistic" influences. The very symbols of Masonry being working tools, quite naturally the Craft should support the workingman in his periodic endeavors to secure a higher wage scale and a shorter working day, they contend.

proposals be presented.

Still other observers wonder why Masonry does not support the widows and orphans of deceased members; they actually *know* of a case where a Masonic widow was forced to earn her own living! And so it goes.

These are quite harmless conjectures, beliefs or convictions. The enemies of the Craft deal not so gently with Masonry. According to their fantastic tales the Fraternity, from its very inception, has been responsible for every grave State calamity, evolution, schism—in fact, everything of a heinous nature that could not be ascribed as "an act of God." Of course, it would be a waste of time and space to refute these ridiculous allegations, which are absolutely without any semblance of truth.

We are more concerned with the misguided but sincere opinions of the friendly non-Mason and will endeavor to explain briefly. In the first place, Masonry by its very nature cannot act concertedly in any cause or movement due to the fact that each Grand Masonic Power is autonomous and sovereign, and this applies to the forty-nine Grand Lodges of the United States, as well as to those in foreign lands. Every Masonic Grand Lodge has a definite program of activity, which, divorced from matters of a religious or political character aims at an enlightened, patriotic moral citizenry.

Should Masonry depart from its time-honored custom of rigidly abstaining, as a body from participation in politico-religious affairs and espouse every new cause that promises a Utopia on earth, one can well imagine the wholesale confusion, misunderstanding and dissension that would surely result, to the detriment, if not the destruction of Masonry.

The individual Mason is allowed the widest latitude in following his *personal* political and religious predilections. He may vote as he pleases, attend the church of his choice, advocate the open shop, favor organized labor, praise or criticize the capitalistic system, in fact, support any movement, cause or party of his choice. The only restrictions that the Craft imposes upon him are that he obey the law and in all matters conduct himself as a good citizen.

As to Masonic charity—it is proverbial. Many, many Masonic benefactions go unheralded. They are not recorded in the daily press, for it is a peculiar principle of the Craft to avoid the spotlight of publicity. Masonry is essentially conservative and reticent in advertising its humane and charitable deeds.

As to the Masonic widow and orphan—while many of our deceased brethren's wives and children have received and are receiving aid from the lodge, this is purely a voluntary action on the part of the lodge. There are no insurance features connected with the Fraternity, and the small amount of annual dues paid by the membership in many instances

barely covers actual lodge expenses. Indeed, some lodges have a struggle (and this was especially true during the depression years) to carry on. Thus it is readily obvious that the average lodge could not assume the financial responsibility of supporting Masonic widows and orphans.

However, the ear of Masonry is never deaf to the appeals of ailing, needy, indigent humanity, and this is evidenced by the Craft's great work of establishing and operating Old Masons' and Widows' Homes, Orphanages, and Hospitals for Crippled Children, which are models of efficiency and are performing a marked humanitarian service for old and young. Surely the Craft is doing its full share if not more in making this world a better place in which to live.—S. R. *News Bulletin*.

UNIVERSITY WILLED \$200,000

Mrs. Susan Whitney Dimock, Washington social leader, widow of Henry Farnum Dimock, New York Attorney, and sister of the late William C. Whitney, Secretary of the Navy under President Grover Cleveland, left her \$200,000 estate to George Washington University.

This sum, the will directed, is to establish a memorial to her daughter Susan, "in a manner which shall be of lasting benefit to the community and in accordance with the wishes of George Washington for the general diffusion of knowledge."

Mrs. Dimock was president of the George Washington Memorial Association which undertook to raise \$5,000,000 by popular subscription for a memorial to the First President. The project failed because of the World War and the depression which followed.

The site which was purchased for this purpose at Seventh Street and Constitution Avenue, Washington, D. C., has since been sold for the Mellon Art Gallery.

FETES OLDEST MEMBER

John L. Driscoll, who observed his 102nd birthday, October 11, was congratulated on November 16, 1939, at a dinner at which some 300 members of Catskill Lodge No. 469, and the members of the John L. Driscoll Association, formed among the men who were associated with him during some of the years when he was master mechanic of the Catskill Mountain Railroad.

Arthur D. Land of Saugerties, District Deputy of the Greene-Ulster district, presented to Mr. Driscoll a palm which signified his 75 years' membership in the fraternity.

Jacob C. Klinck, Past Grand Master of Masons of the State, made the principal address, and the Rev. Walter C. Howe, rector of St. Paul's Episcopal Church and Master of Catskill Lodge, presided.

FIVE SONS SEE FATHER

RECEIVE JEWEL

A pleasing event occurred at Past Masters' Night at Tuality Lodge No. 6, A.F. & A.M., Hillsboro, Ore., on July 24, 1939, when Charles E. Wells was given his 50-year jewel in the presence of five of his sons. Two such jewels were presented on that occasion, the second one being given to Mr. Alfred E. Acklom, of Newport (Ore.) Lodge No. 85. Mr. R. Frank Peters, Past Grand Master, made the presentations.

"THE HEARTS OF THE FATHERS"

To its five unique lodge room Masonic plays, which require no stage, no costumes, no scenery, and no expense to put on, the MASONIC SERVICE ASSOCIATION has just added a sixth—"The Hearts of the Fathers".

Written by Worshipful Brother Carl H. Claudy, Executive Secretary of the Association, these plays are gifts to the fraternity. The Association asks no production fee, the author no royalty. Any lodge or grand lodge may use any of the plays on the conditions that the plays be put on only for Master Masons and behind tiled doors; that any admission fees charged be devoted to a charitable or Masonic purpose; that the plays be produced as written, without alterations.

"The Hearts of the Fathers" is moving, pathetic, gripping. Audiences which can see it without reaching for handkerchiefs must be hard-hearted indeed! An extremely novel situation is presented which secures and holds the strained attention of audiences as soon as it develops, and the climax tugs at the heart-strings.

Any lodge has the talent to stage any of these lodge room dramas; professional actors, or amateur theatrical experience, are unnecessary. All six plays are concerned with the fortunes of a small lodge in a small town; the brethren in the audience are "part of the scene" and because the scene is that of a lodge meeting, the actors find themselves in familiar roles and have no difficulty in interpreting the parts.

The five plays previously issued have been successfully staged in hundreds of lodges throughout the country. This sixth vehicle will doubtless have as many "curtain calls" as its forerunners. Copies may be obtained at the cost of mimeographing and handling—sixty cents for one copy, postpaid, or fifty cents per copy in quantity, postage extra. Address THE MASONIC SERVICE ASSOCIATION, 700 - 10th Street, N.W., Washington, D. C. Because sold at cost, it is requested that remittance accompany order.

Masters desiring to "set the Craft to Labor", and who want a new, different, unusual and extremely popular Masonic entertainment, should try one of these

plays; they are "The Greatest of These" (one act); "He That Believeth" (two acts); "Greater Love Hath No Man" (three acts); "A Rose Upon the Altar" (two acts and an interlude); "Judge Not!" (one act), and now "The Hearts of the Fathers" (one act).

UNIQUE HONOR TO NICHOLS

Fred Hammond Nichols, leading citizen and Mason of Lynn, Massachusetts, was the recipient recently of no less than two honors: the 50-year membership medal and the distinguished service medal at a well attended meeting of Mt. Carmel Lodge, held in that city on Monday night, October 9.

This is believed to be the first time these two high honors have been awarded simultaneously and Brother Nichols, who has performed long and faithful service for the Craft in Massachusetts, is to be congratulated on the high honors deservedly accorded him.

LORD FAIRFAX

Lord Albert Kirby Fairfax, 69, died at his Essex home near London on October 4, 1939. He was a descendant of a family prominent in British and American Colonial history.

Born on the family estate, Northampton, Prince Georges County, Md., he was the son of Dr. Contee Fairfax, succeeded to the family title as the twelfth Baron of Cameron in the peerage of Scotland.

Lord Fairfax visited England in 1902 for the coronation ceremonies of Edward VII. In 1906 he became a British Citizen and applied for the right to assume the title, which he claimed. That right was confirmed by the House of Lords in 1908. Previous to his succession to his title, Lord Fairfax was a bank clerk in New York City.

As a representative peer for Scotland, he had a number of business interests in London and had been chairman of Amalgamated Cotton Mills Trust, Ltd., and of Fairfax & Co.

Lord Fairfax's son, Thomas, 16, will succeed to his father's peerage. Others who survive him are his wife, who is a native of Scotland, and a second son, age 14. He is also survived by two sisters, Mrs. Tunstall Smith, of Baltimore, and Mrs. Clarence M. Roberts of Landover, Md. His father, Dr. John Contee Fairfax of Prince Georges County, never assumed the title.

Lord Fairfax was active in Freemasonry in England and Representative of the Grand Lodge of Kentucky near the United Grand Lodge of England.

FOR WAR NURSING

The well equipped Royal Masonic Hospital at Ravenscourt Park, England, has made available its accommodations to the

Ministry of Health for war purposes, along with other Voluntary Hospitals.

The Board of Management was of the unanimous opinion that the best must be done during the national emergency in the name of Freemasonry for those who have to suffer from the ill-effects of war—the wounded, and if need be any victims of air raids. The number of beds has been increased to 300, and only a relatively small number will be retained for the use of Masonic patients in the ordinary way, it was stated.

CORNERSTONE AT OLYMPIA

On October 7, 1939, Grand Master Charles P. Kirtland of Washington, assisted by members of his official staff, with many other members of the Fraternity in attendance, laid the cornerstone for the new \$1,000,000 Transportation Building at Olympia.

Land Commissioner Albert C. Martin was in charge of arrangements for the cornerstone laying and dedication of the building, which, when completed, will house the license, highway, conservation development, and public service departments.

Prior to the ceremonies of laying the cornerstone, a special session of the Grand Lodge of Washington was held in the Olympic Masonic Temple, the site of the first Masonic Temple in that state. The first lodge was established there 87 years ago.

GRAND LODGE OF CALIFORNIA

At the Ninetieth Annual Communication of the Grand Lodge of California, the Grand Master, Leon O. Whitsell, reported Masonry definitely on the upgrade in that state. The number of young men applying for membership, he said, is highly gratifying, and for the most part, eager to play their part in the activities and development of the Craft.

One hundred and thirty members of the fraternity received Grand Lodge gold buttons during the year, signifying a half century of service. Ninety received buttons the previous year, and sixty-nine for 1936-37.

The Grand Master congratulated the Committee on Public Schools Week for its many years of constructive work. This committee is headed by Past Grand Master, Charles Albert Adams.

Masonry, the Grand Master said, should be vitally interested in every phase of public education. Declaring that our free tax-supported public schools are vital to American Freemasonry, on the principles of which they were founded, the Craft should at all times vigilantly stand in the forefront in defense and support of them.

FOR ATTENTION OF THE LEGAL PROFESSION

The Supreme Council, 33d., A.&A.S.-R., Southern Jurisdiction, U. S. A., has in its possession the unpublished manuscript of an exhaustive treatise entitled "Maxims of the Roman Law, with Some of the Ancient French Law", by General Albert Pike, former Grand Commander.

Authorities who have examined the manuscript pronounce it a comprehensive study of these old maxims, on which so much of our modern jurisprudence is based, and appraise it as a most valuable contribution. General Pike was a distinguished jurist, as well as a student of ancient and classic lore, and this study of his is said to be a masterful production, with its subject treated on a basis wholly different from that used in any previous work.

The Supreme Council has been urged by prominent lawyers to publish this material, but it does not feel justified in doing so unless there is likely to be sufficient demand for the book to warrant its publication. It is likely that the work would be issued in a set of two or three volumes, and the expense involved could hardly be less than ten or twelve dollars per set, even with an edition of considerable size.

In order to assist in estimating the probable demand for such a work, those who would be interested in the purchase of this set of books are asked to write by letter or post card to Walter R. Reed, Secretary General, 1733 Sixteenth Street, N.W., Washington, D. C., and so advise him.

GENERAL GRAND COUNCIL—

GENERAL GRAND CHAPTER

The Triennial meetings of the General Grand Council R.&S.M., and the General Grand Chapter R.A.M., were held at Charleston, South Carolina, October 22-26. The delegates were welcomed to Charleston by the Mayor of the city; also by S. Maner Martin, Grand Master, in behalf of the Grand Lodge A.F.M. of South Carolina, and by Gen. Chas. P. Summerall, Inspector General in South Carolina of the Southern Supreme Council. The response was made by Chas. H. Johnson, Grand Secretary of the Grand Lodge F.&A.M. of New York and General Grand Master Elect of the General Grand Council, R.&S.M.

The General Grand Council R.&S.M. opened at 10 a.m., October 23. Every active officer of this Grand Body was present, including the General Grand Master Nelson William, whose age and state of health it was reported would have warranted his not being in attendance.

The transactions included the approval of a \$5 registration fee for each representative or permanent member and lady;

A Christmas Toast

Grand Encampment of Knights Templar of the United States of America

OFFICE OF THE COMMITTEE ON CHRISTMAS OBSERVANCE

Most Eminent and Dear Frater:

Your committee presents the following sentiment for the approaching Christmas Observance:

To Mark Norris, Grand Master:

Amid the carnage and desolation of war, we are coming again to the anniversary of the birth of the Prince of Peace, our Lord Emanuel. The booming cannon, the crashing shell, the sufferings of humanity, are all an ironic setting for the message of Christmas; of Him who came, not to destroy, but to save; not to bring tragedy and sorrow to mankind, but to give peace and to establish good-will.

Above the din and clamor of man's inhumanity to man, and the desolation and bitter sorrows of strife, there is heard again the angelic chorus of "Glory to God in the highest, And on earth peace among men in whom He is well pleased." It is to the realization of this great and glorious vision that Templary is dedicated. Our Templar hosts serve for the coming of the day when, "the mountain of the Lord's house shall be established on the top of the mountains." And for that day when "men shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." And the reign of the Blessed Emanuel, the Prince of Peace, shall become universal and eternal. And broader, fuller and richer life shall be for all peoples.

We greet you, Most Eminent Grand Master, at this Christmas Season. May all its joys be yours in fullest measure. May the Almighty, who is our Strength and Shield, give you grace and strength; wisdom and power, to lead our Templar hosts to new heights of service in His glorious cause. We renew our pledges of loyalty and service, against the coming of the day when, because of the triumph of Christian principles among the Nations, peace shall cover the earth as the waters cover the sea. And men everywhere shall

"Ring out the thousand wars of old,
Ring in the thousand years of peace.
Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

To which the Most Eminent Grand Master responds as follows:

Again we approach the anniversary of Our Lord's nativity. War reigns in Asia and in Europe. War threatens to engulf the World. In vast regions, once called Christian, all religion is denied, derided and externally abolished. Fear pervades Humanity and in much of the world only force rules. Those things upon which we were wont to rely as certainties are in a state of flux, the ultimate result of which is known only to God. In short, the eternal conflict between Good and Evil, Truth and Falsity, increases in severity. It is of Divine Providence that Evil and Falsity are permitted to appear, because if they did not, Humanity would not become conscious of their existence and would not organize to resist them.

Now is the time when Templars, vowed to the defense of the teachings of Our Lord, should close ranks in resistance to pervading Evil and Falsity and do their utmost to overcome them not only in the World but in their own lives. They can have no higher mission.

Let all of us remember that, in the beginnings of Christianity, a Pagan world marshaled all the material forces of earth in an effort to crush the new teachings in their infancy. Paganism had at its command, world wide dominion, the physical force of mighty armies, the prestige of uncounted victories, the tribute of earth, an established religion and an efficient organization. Christianity had none of these. The conflict was bitter, and once the Roman Emperor Diocletian inscribed on his monuments that he had stamped out Christianity. Yet the world knows that the effort of Paganism was a failure.

So, let us go forward, believing that "The hand of the Lord is not shortened that He cannot save," and that out of all the welter of confusion and force, Falsity and Evil, Good and Truth will emerge triumphant to form a better world and a better spirit.

The Grand Master thanks all for their good wishes. He wishes for all Faith in the future and a pleasant celebration of our great religious anniversary.
To Grand Commanders, and Commanders of Subordinate Commanderies under the immediate jurisdiction of the Grand Encampment:

The foregoing toast to the Most Eminent Grand Master and his response thereto are transmitted to you with the request that you extend an invitation, through the proper officers, to all Sir Knights within your jurisdiction to join in the sentiments expressed, on Monday, December 25, 1939, at some convenient hour, preferably at Noon, Eastern Standard Time (equivalent to 5 P. M. Greenwich).

Bath, Maine
November 15, 1939.

Courteously and fraternally yours,

DAVID LOGAN WILSON, P. G. C.
Committee on Christmas Observance.

Address of the Grand Master:

MARK NORRIS
1107 Peoples National Bank Building
Grand Rapids, Michigan

Central Standard Time	11:00 A. M.	Havana Standard Time	12:33 P. M.
Mountain Standard Time	10:00 A. M.	Panama Standard Time	12:22 P. M.
Pacific Standard Time	9:00 A. M.	Puerto Rico Standard Time	12:30 P. M.
Alaska Standard Time	8:00 A. M.	Mexico Standard Time	1:40 P. M.
Hawaiian Standard Time	6:29 A. M.	Greenwich Standard Time	5:00 P. M.
China Standard Time	12:37 A. M.	December 26th	
Philippine Standard Time	1:04 A. M.	December 26th	

GRAND COMMANDERY OF KNIGHTS TEMPLARS AND THE APPENDANT ORDERS OF MASSACHUSETTS AND RHODE ISLAND

To the Commanders, Officers and Sir Knights of the Commanderies in the Grand Jurisdiction of Massachusetts and Rhode Island:

Greetings:

In presenting the Christmas greetings for our Grand Master, prepared by the Committee on Christmas observance, and the message he gives in response, it is fitting and right that we recognize the value of the sentiments expressed. We can do no less than endorse the ideals and hopes and pledge anew the loyalty of the Sir Knights of this Grand Jurisdiction to the Grand Encampment and extend our greetings and felicitations as a toast to our Most Eminent Grand Master, Mark Norris, with a prayer that his years may be lengthened and his hopes fulfilled.

Recognizing the difficulty when antagonism confronts Christian men and organizations, to wisely and sensibly express high hopes and ideals, it must also be recognized that to remain silent is to betray our trust in the truth which the Christmas message brings. This commemorative season presents an opportunity to us men of the holy order of Christian Knights, to gird ourselves with the whole armor of God that we may be able to withstand the enmity of the evils found in the denial of God and His Christ.

If all the world turns its back upon the value of the Christmas message, "Glory to God in the highest and on earth peace and goodwill among men," it remains for strong and faithful men who have pledged themselves as believers and defenders of Christian truths to exemplify, individually and collectively, that it is both prudent and wise to so live and to give of themselves in service to others in a joyous spirit.

To the Sir Knights of this jurisdiction, I express myself as wishing for every one joy. I hope that the Christmas spirit may abound in every home, bringing peace and the spirit of calm trust in God.

I shall be glad if each Commandery in this jurisdiction will answer the request of the Most Eminent Grand Master, Mark Norris, and assemble at twelve o'clock noon on Christmas Day and respond to the toast here offered.

Courteously,

Attest: MARTIN J. PLESCHINGER,
Grand Recorder.

ARTHUR A. A. STEWART,
Grand Commander.

additional ladies and guests at half the registration fee. This action was also taken by the General Grand Chapter, the purpose of which was to cover expenses at points where the Triennials are held.

The General Grand Council favored action looking toward the affiliation of Independent Grand Councils.

The following officers were elected:

Dr. Charles H. Johnson, New York, General Grand Master; Roy G. Webb, Iowa, Deputy General Grand Master; Dr. W. Frank Wells, Georgia, General Grand Principal Conductor; Charles N. Fowler, Kansas, General Grand Treasurer; O. Frank Hart, South Carolina, General Grand Recorder; Walter F. Meier, Washington, General Grand Capt. of the Guard; Charles E. Inbusch, Wisconsin, General Grand Conductor of Council; Hanson Peterson, Kentucky, General Grand Marshal; John M. Littlefield, Maine, General Grand Steward.

The General Grand Council will hold its 1942 Triennial at Salt Lake City in 1942.

The General Grand Chapter R.A.M. was convened for its 44th Triennial Convocation on the morning of October 25th. It was reported that all Grand Chapters were represented except Massachusetts, there being representatives from subordinate chapters as far away as Manila, Philippine Island, Honolulu, T. H., Mexico, and the Canal Zone.

The General Grand High Priest spoke at length. General Grand Scribe, Ray V. Denslow, of Missouri, presented several resolutions all looking toward a more constructive program. The first provided for the appointment of a special committee to study conditions and formulate a definite program to be sub-

mitted to the next Triennial. The second provided that the Ritual of the General Grand Chapter be translated into Spanish for use of chapters in Spanish-speaking countries, in the belief that more brethren in these countries might be attracted to Royal Arch Masonry.

Strong resolutions were adopted against the activities of unAmerican and subversive organizations.

The social and entertainment features enjoyed by the delegates of both Grand Bodies included the singing of three groups of Negro Spirituals by white persons from the best white families of Charleston; the traditional dinner to over 100 guests by the Missouri delegations of the General Grand Chapter; a General Reception and Ball, boat trips around the harbor and other sightseeing trips.

The following officers were elected for the ensuing Triennial:

John Huske Anderson, North Carolina, General Grand High Priest; William S. Goff, Michigan, General Grand King; Ray V. Denslow, Missouri, General Grand Scribe; Edmund E. Morris, Missouri, General Grand Treasurer; Charles A. Conover, Michigan, General Grand Secretary; Wilbur A. Scott, Rhode Island, General Grand Capt. of Host; Early H. Johnson, Georgia, General Grand Principal Sojourner; Dr. Edward W. Spottswood, Montana, General Grand Royal Arch Capt.; Fred H. Pocock, Indiana, General Grand Master 3rd Veil; Earl E. Dusenbery, Iowa, General Grand Master 2nd Veil; John M. Dunlop, Utah, General Grand Master 1st Veil (Appointed); Harry W. Harvey, Illinois, General Grand Custodian of the Work (Appointed). Cary B. Fish, Florida, was re-elected Trustee.

EDUCATIONAL POLICY

At its 1929 session, held during the week of October 16th, the Supreme Council, Scottish Rite, Southern Jurisdiction, reaffirmed its policy toward public education as exemplified in the tax-supported free public schools of America. Among other things, it referred to this system of public schools as the most potent agency in American life, contributing not only to the educational well-being of our people, but constituting the surest guarantee of our liberties and American institutions of democracy.

Attention was especially directed to certain movements of a sectarian character which, it averred, are being pressed with vigor and persistence, and which threaten the welfare, and indeed the very life, of our system of free public schools. News items and reports of various kinds reveal the lamentable fact that these enemies of the public school, partisan and sectarian—have been more active during the past two years than ever before in their efforts in almost every state to secure the legalization of the use of public tax money for their schools. These undermining efforts, it is pointed out, are being carried on by able and experienced propagandists in apparent disregard for the express will of the people as set forth in state laws and constitutional provisions against the use of public money for the support of sectarian educational purposes.

The Supreme Council warns the friends and supporters of the American free public schools to look with suspicion upon, and be always ready to oppose with courage and determination, any and every proposal for the use, directly or indirectly, of public tax funds for the maintenance of private and sectarian schools, whether the same be in the form of provision for free textbooks, free transportation of pupils at public expense, for the payment of salaries of teachers in sectarian schools, or in whatever form such

The Supreme Council declared that the campaign to legalize the use of public taxes for private and religious schools, owned and operated by sectarian institutions, is a direct assault upon the public schools of America, and a menacing challenge to the time-honored American principle of complete separation of church and state.

While thus asserting its support of public education, the Supreme Council finds that there is a growing awareness of this menacing assault on our public school system, that there is an increasing determination on the part of the people who appreciate the value of our public schools, to defend at every point their integrity and welfare.

The Supreme Council commended the efforts of all those patriotic citizens, organizations, groups and societies who have actively and so far successfully opposed the passage by the Congress of the

United States of the proposed legislation known as the Harrison-Thomas and Larabee bills (S. 1305 and H. R. 3517) which provide for large appropriations of federal tax funds ostensibly in the aid of American public schools and public education in the United States.

In this connection the Supreme Council refers to the comments of many of the most noted educators and statesmen of this country against the adoption of legislation of the type proposed in these bills, which they contend will centralize control and direction of education in departments and bureaus at Washington. The comment and warnings of these educators is summarized as follows:

"Keep the public schools public."
"Public money should be spent only on schools that the public can control. To do otherwise is dangerous."

"The policy would open the way to logging of a vicious sort."

"If federal aid were given to one type of non-public school, all others would have a right to demand it."

"Financial grants would lead to federal domination of the public school system. We cannot undertake to subsidize our public schools out of the federal treasury, and still leave the schools free of the taint of federal control. The most potent weapon of dictators and revolutionists is the control of schools and the education of youth. The present bill (S. 1305) is the opening wedge."

POLICE HONOR DEAD

The Police Square Club, composed of Masons of the New York City Police Department, held their annual memorial services on the afternoon of November 12 in Riverside Church.

A parade, headed by the Manhattan Commandery No. 1, followed by the Long Island Grotto, the St. George Association, and Shrine organizations, preceded the services. More than 700 Masonic members of the Police Department marched in the parade.

The Police Department Band, the Police Glee Club, and the choir were features of the musical program at the church.

The scripture was read by Rev. G. Gale Moor, chaplain of the Police Square Club. Addresses were delivered by Judge Charles S. Colden of Queens County Court and the Rev. Dr. Harry Emerson Fosdick, minister of the Riverside Church.

Referring to the twenty members of the club who passed away last year, Judge Colden urged the Police Square Club members "to carry on the fight of those who died." He praised the members of the police force for their efficient work and their cooperation with officials, particularly those in the courts.

Commenting on the gratitude borne

by the citizens for the every-day performance of duty by the police in their especially hazardous calling, Dr. Fosdick declared there was no municipal service where resoluteness and good judgment, supported by the highest character, was more demanded than in the police department.

The service ended with the roll call of the dead members of the club. While the roll was being called, the congregation stood, and after each name was read by the Rev. Isidore Frank, another Chaplain of the club, a bell was tolled. Taps then was sounded and the Police Band played Handel's "Largo."

NO CREED

Freemasonry is not sectarian or partisan, but it is interested in the preservation of religion and of the institutions of free government. There must not be hesitancy at any time on the part of the Grand Lodge, a constituent lodge or individual Mason, to take a stand when the fundamental principles of religion and democracy are in jeopardy.

—W. L. Stockwell.

STEWART INSTALLED

Arthur A. A. Stewart of Lowell, professor at the Lowell Textile Institute, was installed Tuesday, October 31, as R. E. grand commander of the Grand Commandery of Knights Templar of Massachusetts and Rhode Island at their 136th annual conclave held in Masonic Temple, Boston.

He has served at the head of all the York Rite bodies in Lowell and was head of the Grand Council of Royal and Select Masters of Massachusetts, 1935-37. He is also a past most wise master of Mt. Calvary chapter or Rose Croix, Lowell, and honorary 33d degree of the Supreme Council Scottish Rite of the United States, northern jurisdiction.

OLD SHOWMAN

"Doc Waddell," whose home has been in a circus tent since birth and who has been a showman for 67 years, retired recently and will spend his remaining days at the Masonic Home at Springfield, Ohio.

According to the Oelwein (Iowa) Register, Mr. Waddell closed his career with Crowley's United Shows, which exhibited in that city in the summer of 1939. There, as in almost every place he has been, "Doc Waddell" made a host of friends. Characteristic of his activities when "the Big Top" is closed or at opportune periods, he held church services on the show ground, and often found time to address Masonic lodges and Eastern Star chapters.

As a tribute to his mode of life and manner as a showman, the Oelwein Register says: "He has been a great credit and honor to the show world. His clean

living, square dealing, and entertainment of the press as a purveyor of publicity abides." Crashing every newspaper of prominence in the world with his quaint, exclusive out-of-the-ordinary stories, including those about "lions", "Doc Waddell", says the Register, "preached in the largest churches and the smallest, and in almost every jail and state prison."

His sermons, his writing, and his labor among prisoners and the criminal element will be continued from the Masonic Home. Dozens of the worst criminals have been saved through the profoundly human qualities of "Doc Waddell", said the Register.

MASONIC DAY AT GOLDEN GATE

Masonic Day at the Golden Gate International Exposition at San Francisco, Calif., held on October 11th during the second day of the annual meeting of the Grand Lodge, was outstanding in the annals of Freemasonry in that state. It is estimated that between 20,000 and 25,000 Masons and their own personal guests were present throughout the day. More than 5,000 attended the grand ball on the evening of October 11th, in the California Building ballroom, while between 1,000 and 3,000 more were in the ballroom briefly during the evening.

The visitors included brethren from all over the United States, also from points in Alaska, Hawaiian Islands, Scotland, England, Tahiti, Australia and many other foreign places.

The Mayor of San Francisco, Hon. Angelo J. Rossi, who had "given" the San Francisco Building to the Masonic Grand Lodge for the day, was introduced to the Grand Lodge assemblage during the afternoon. Ellsworth Meyer, Grand Orator of the Grand Lodge, who was introduced by Grand Master Leon O. Whitsell, made the principal address.

REMAINS AT REST

The remains of the late U. S. Senator, M. M. Logan of Kentucky, who died suddenly recently, were buried in the family plot at Brownsville, Edmonson County, Ky., his birthplace, on the morning of October 6th. Services there were conducted by the Washington Meredith Masonic Lodge No. 355, of Brownsville, and a company of Bowling Green National Guardsmen.

75 YEARS A MASON

Dan McDonald of Hollister, Calif., age 102, and a member of San Benito Lodge No. 211, F.&A.M., at its recent communication received the first 75-year Masonic button ever awarded a member of that lodge.

Mr. McDonald became a member of the Fraternity in his native city, Lochber, Nova Scotia, May 30, 1865.

DO YOUNG MEN STILL SEEK TO ENTER MASONRY?

The all too frequent assertion that young men have not become members of the Masonic fraternity in recent years has been challenged by Earl B. Delzell in an article in the October issue of the Bulletin for the Grand Lodge of Iowa.

Mr. Delzell's statistics, assembled from the annual returns to the Grand Lodge from the secretaries of the subordinate lodges of Iowa for 1938, are reassuring. They reveal, for instance, that there were more candidates for Masonry in that state under 32 years of age than there were over that age; and there were more candidates 23 years of age who petitioned for the Blue degrees in Iowa than of any other age. Of the 2,075 who thus petitioned in 1938, only 411 were over 40 years of age.

Mr. Delzell's disclosures are interesting in several other respects. They show that rural folk petition for the Masonic degrees at a younger age than do city folk; that the four largest cities in Iowa initiate more candidates 56 years of age than

all the rest of the state; that the age of entrance varies with the size of the city, and that the most popular age of entrance is 23 in Northeast Iowa, while age 30 is more popular in Southeastern and Central Iowa.

ITALY ON FINLAND

Russia's invasion of Finland brought immediate condemnation from one of Italy's leading newspapers, the *Telegrafo*. The Rome daily minces no words, but brands the invasion as the most clear-cut case of aggression in modern times.

Quoting from the *Telegrafo*: "If there is any example of international politics now in which the issues are most clear, in which the figure of the aggressor and that of the victim are well defined, in which the eternal truth of the ancient dialogues between the wolf and the lamb find the clearest reincarnation, it is this one."

Bravo!

But isn't the Italian memory a little short? What about that fracas in Ethiopia in 1935 and 1936? Or the one in Albania last spring?

If it was all in fun, the Italians play rough games.

THE NEW RUMANIAN

FOREIGN MINISTER

The great grandfather of the Rumanian Foreign Minister, Mr. Gafencu, was an Edinburgh man whose name was John Saunders. At the beginning of the 19th century, Saunders held an important post at the Hermitage Museum, St. Petersburg. His son, John Saunders II, assumed Russian nationality and entered public life. Activity in Freemasonry led to the exile of John II to Bessarabia, on the Rumanian frontier. John Saunders' son, the third by that name, emigrated to Rumania and when he was 36 he discontinued the name of Saunders and became the first M. Gafencu. The present Rumanian minister is the second Gafencu.

All Sorts

A LITTLE LOOSE LOGIC

A doctor's income is not necessarily an ill-gotten gain.

It is far better to have grass growing under your feet than over your head.

If the Golden Rule were universally practiced, lawyers would starve to death.

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A man's great ambition is to make a name for himself, and a girl's ambition is to see that she gets that name.

A liberal education, to the modern college student, means one with plenty of spending money from the old folks at home.

Scientists are still vainly trying to split the atom. They should turn the job over to the boys who slice the ham for railroad sandwiches.

Poor Richard pointed out that it's silly to lock the barn door after the horse is stolen. A better idea is to turn the barn into a Little Theatre.

If the meek ever do inherit the earth, perhaps it will be because their inheritance is no longer worth much.

Waves of indignation are seldom of the permanent variety.

It is hard to make a bald-headed man part with his brush and comb.

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"Grave problems ahead," says a newspaper headline. One is to avoid the amateur movies brought back by your friends from their vacations.—*The Houghton Line.*

Laughing at your own jokes does not necessarily violate the law of gravity.

The reason poor Adam never got anywhere in society was because he had no ancestors.

The pen is just as mighty as the sword in making a hero.

The man who stays up all night before he's married rarely realizes that he is merely getting in practice for his first baby.

FIRST CONFESSIONS

In the sweet silence of the twilight they honeymooned upon the beach.

"Dearest," she murmured, tremblingly, "now that we are married, I—I have a secret to confess!"

"What is it, sweetheart," he asked softly.

"Can you ever forgive me for deceiving you?" she sobbed. "My—my left eye is made of glass!"

"Never mind, lovey," he whispered, gently; "so are the diamonds in your engagement ring"

SO, SO FAMILIAR

He: "I was just thinking about Lot's wife. She looked back and turned into a pillar of salt."

Him: "That's nothing. My wife looked back—and turned into a telegraph pole!"

There was a man in our town
Who thought him wondrous wise;
He swore by all the fabled gods
He'd never advertise.

His goods were advertised at last,
And thereby hangs a tale:
The ad. was set in nonpareil,
And headed "Sheriff's Sale."

THE RIGHT AUDIENCE

"Folks," said the colored minister, "the subject of my sermon dis evenin' am 'Liars'. How many in de congregation has done read the 69th chapter ob Matthew?"

Nearly every hand in the audience was raised immediately.

"Dat's right," said his reverence. "You is just de folks I want to preach to. Dere is no 69th chapter of Matthew."

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The story of a new kind of difficulty of the evacuee children in England has come to light. Two children, staying at a very High Church household, were taken to the church on Sunday, but owing to a household emergency the lady had to return home and leave them there. The children, who did not know much about church-going, returned long before the proper time, and this was the explanation the little boy gave: "At the middle of the service there was smoke coming out, and a queer smell, and so we put on our gas masks and then there was a man came and put us out of the church."

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2nd Golfer (trying to putt): Yes, will you please shut yours?

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NEW DEAL COMMENT

The broad basic motive of some enthusiasts, to improve the lot of humanity, is so far beyond censure that it tends to immunize from criticism any method or movement they may choose to promote. The public mind can not easily be convinced that a policy inspired by sentiment, sympathy, and benign ideals can be fallacious and may do much more harm than good. There is nothing to fire popular fancy in the cold truth that full frustration of the law of survival and natural selection would drag the whole social order down to lower levels and eventually destroy civilization. Hence, it is hard to place restraints upon well-intended activities that will automatically defeat their own ends by hurting many more people than they help.

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